

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, NOVEMBER 26, 1903.

VOL. V, NO. 48.

Pledge of the first temperance association formed in the United States, 1789:

First Pledge. "We do hereby associate hereafter we will carry on our business without the use of distilled spirits, as an article of refreshment, either for ourselves, or for those whom we employ; and that instead thereof we will serve our workmen with wholesome food and the common simple drinks of our production."—Signed by Ephraim Kirby, Timothy Skinner, David Bush and nearly 200 of the most respectable farmers in Litchfield county, Conn.

How many people—landsmen, at all events—are aware that one of the Psalms is often called the Sailors' Psalm? Those who were at the opening of the East

London "Jack's Palace" by the Prince of Wales will know it, for the name was used there. It is, of course, Psalms 107, wherein occur the beautiful and familiar words: "They that go down to the sea in ships, that do business in great waters—these see the works of the Lord and his wonders in the deep." The Psalm is usually read as part of the simple services which take place on Sunday on ships at sea. For that reason it is known as the Sailors' Psalm.—London Chronicle.

The recent intelligence given out from the Convention Board, that *nine* churches which have been receiving **Encouragement**, help from the Board, are now able to take care of themselves is very encouraging. Think of it! *Nine* churches in one year put upon their feet by the Board! Who does not see the hand of God in leading the Board? Prominent among these nine are Clinton and Greenwood. Each on full time preaching and able to pay for it without outside help. During the current year, the Greenwood church has given for missions \$380. This is a noble record for Greenwood. There are others doubtless of this *nine*, which have done equally well. Surely the goodness and mercy of the Lord are following us all along the way.

There are persons who want books which they are not able to pay for in **Premiums**. But they would be glad to do some work at odd times to increase their library. Many of these are preachers. To meet the wants of all such, we make the following offer. For the following number of new subscribers, with the cash, we will give premiums set opposite:

50 new subscribers and \$100—One set

Columbian Cyclopedias, 40 vols. First-class.

20 new subscribers and \$40—One set American Commentary, 7 vols.

12 new subscribers and \$24—One Webster's International Dictionary.

10 new subscribers and \$20—One set Matthew Henry's Commentary, 6 vols.

5 new subscribers and \$10—One Character Sketches, by Dr. Lofton. A great book.

3 new subscribers and \$6—One Teacher's Bible.

3 new subscribers and \$6—One year's subscription to THE BAPTIST.

2 new subscribers and \$4—One Mr. World and Miss Church Member, an Allegory.

1 new subscriber and \$2—One Health Expression and Personal Magnetism, by Booth Lowrey.

In every case the receiver of premiums will pay the express or mail charges.

This proposition will hold till July 1, 1904.

There are a great many whose time of subscription is out or nearly so. There are some who are in arrears. We have several obligations to meet on Dec. 1st.

We have plenty due us to enable us to meet all of our obligations, and make everything easy. Will not every one of the Lord's children for whom he has done so much in this year of prosperity, look opposite his name on the right hand upper corner of the front page of THE BAPTIST, and see the date to which he is paid, and, if possible, send us at once all of the amount due; but, if you cannot send all, will you not kindly send as much of it as you can? We have done our best for you in giving you a helpful paper. Now, in turn, do what you can for us.

On last Lord's day at 3 p. m., the new, elegant buildings of Jackson College, (col.),

were formally dedicated **Dedication.** unto the purposes of Christian education.

There were quite a number of white citizens of Jackson present, lending encouragement to this Christian enterprise. There were present from the Home Mission Society of New York, Dr. H. L. Morehouse, Corresponding Secretary; Dr. E. E. Chivers, Field Secretary; and Drs. J. B. Thomas, Sec., Chicago; D. D. Proper, Sec., Demoines, Iowa; A. B. Chaffee, president of Bishop College, Texas.

The dedicatory sermon was preached in the large auditorium of the College, by Dr. E. E. Chivers. It was a great sermon, on Love, Supplemented by Knowledge, Producing Character. President L. G. Barrett gave a sketch of the history of the in-

stitution, dwelling especially upon the difficulties through which it had passed. He closed by saying that all the hardships would be forgotten for the joy of witnessing the present large measure of prosperity upon the institution.

Dr. Morehouse, Corresponding Secretary of the Society, made some remarks, setting forth the things for which the college stands—the all-round education of man, emphasizing the spiritual. He then delivered the keys of the institution to Dr. Barrett, charging him to hold the college to its original design of *Christian* education.

The dedicatory prayer was then offered by Dr. J. B. Thomas, Chicago.

Speeches of commendation and sympathy were made by Revs. W. F. Yarborough, W. P. Price, State Supt. H. L. Whitfield, President Chaffee, President Bishop College, W. T. Lowrey, Maj. R. W. Millsaps, T. J. Bailey, J. R. Carter and Captain J. T. Buck.

Dr. Morehouse read a communication from the faculty, suggesting that it would be a fitting reward for merit, to name the boy's dormitory Ayer Hall and the girl's Barrett Hall, as these were the only two presidents the College has had. Dr. Morehouse said that he and Dr. Chivers had agreed to recommend the suggestion of the faculty to the Society. So it is almost certain that the dormitories will bear the names suggested by the faculty. We feel that the college has just entered upon a career of enlarged usefulness.

The plant to date represents an outlay of money amounting to \$50,000. The beautiful and substantial edifices stand on an eminence on the 100 acre tract of land owned by the College. The faculty comprises eleven intelligent, consecrated men and women. One of the lady teachers held in very high esteem by all who know her is a southern lady, and a Mississippian. Her introduction into the faculty is regarded a fine stroke of policy, considered from any point whatever. At present there are 175 students enrolled and they are coming in all the time. A steam laundry to cost \$2,500 is in contemplation, and will doubtless materialize within a few months.

Thus it appears that this institution is a creation of God, and destined to accomplish a great work for the Negroes.

President Barrett stated before a large audience that, so far as he knew, not one who had been a student in this College had ever been arraigned before any of the courts.

The work done by the Home Mission Society of New York is a labor of love, for humanity's sake—for Christ's sake.

The State of Mississippi, especially the Baptists, owe the Home Mission Society a large debt of gratitude. The coming of these brethren from the North on this occasion has done much good.

THE BAPTIST.

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be made.

Conviction of Sin

It is long since it was our pleasure to
hear a great sermon from Bishop Gallo-
nian from the parable of the Rich Man and
the Lazarus, or that part of it that allows
us justly to tell of his doom in the fires
of hell are not unchurched—in hell.

During the course of his sermon the
bishop brought up this charge against the
men who live: "The trouble with
the world today is indifference to Spiritual
religion; the cause of this indifference is
the superficial Christianity; and the
cause of our superficial Christianity is due
to lack of conviction of sin." This is
getting it about right.

We laugh at sin, crack jokes about it,
live it and with it until familiarity
breeds contempt for what we have been
in it is a sure result of sin—all the woe that
men flesh heir to here, and the awful
punishment of God hereafter. It is not the
serious thing it once was, we think. The
same preachers who made their congrega-
tions cry out for salvation as they
sat trembling on the brink of hell, are
at last date and all that sort of thing. In
current literature, in conversation and in
the preaching the Bible idea of sin as the
evil thing that God hates and which he
does not look upon with any degree of allow-
ance is gone down to be a very easy, please-
able, palatable thing, and not so bad
at all.

Now the Biblical idea of sin is God's idea,
and by the Biblical conception of it men and
women, nice men and women who live in
houses, and fare sumptuously every
day as well as the low and the vile are to
be judged on the greatness of final account.
It is not an accident, nor a mere incident,
an appealing fact. It can make the
creature defy the Creator—it does do it.
It can so beset God's own prophets as
to cause them to speak with uncer-
tainty about its consequence when God
commanded them to speak with absolute
certainty.

The way to get a conviction of sin that
will hold with the grip of a vise is to
read and ponder what God says about it.
Don't go to current literature for your defi-
nition of sin; look at your own pitiable
self, look at the sad plight of the throngs
about you, and then look at what God says
about it; read and re-read it until His
thoughts are clear, His idea of sin and
and its ill deserts are yours, then will your
religion take deep hold upon you, if you
have any; then will your indifference as to
how the world "wags" along depart
and you will take delight in God's work
for the salvation of men, rescuing them
from sin and its awful consequences in
eternal hell.

Much Obliged, Mr. President!

Forty years ago the Southern tier of
States in the United States of America, for
reasons good and sufficient to them, with-
drew from the Federal Union, and set up a
new government known as the Confederate
State of America. For this act war
was proclaimed against them by the United
States, and after four years of bloody
strife, when the bood ran almost to the
bridle bit, the Confederate battle flag was
tutored to rise no more. Since that time the
South has been snubbed, sneered, abused
and fairly hated by the North, East and
West. Nothing good could come out of
the South. Nothing was too mean to be
said of her and her people. "Traitors!"
"Rebels!" These were about the kindest epithets
that were applied to anybody southern.
Our people denied it, only to have it
hurled at them again. It was written in
newspapers, thundered from the pulpits,
mouthing from the platform and hustings,
taught in the schools and from the fire-
sides. And it was not until the country
was thrown into a foreign war, that
Southern loyalty to the stars and stripes,
was anything like generally admitted.

Through it all, and in it all, our fathers
taught their sons that they were neither
traitors nor rebels; and in seceding from the
Union they but exercised a right given them
by the constitution of that Union. Most of
the men who lived in those bloody days,
now rest beneath the sod. But if the dead
can know anything about what is going
on here on this mundane sphere, we are
sure that the recent happenings down
about the Isthmus of Panama have stirred
them as nothing has since Lee was over-
powered and surrendered to Grant at Appomattox.

Last week or only a few days ago, Panama
seceded from Colombia, and set up
a governmental house keeping for herself;
and the third day thereafter, the president
of the United States of America, took official
recognition of her right to do so. And what is more he has been cheered to
the echo by his party for so doing. The
Chicago Standard says: "The republic
of Panama seems satisfactorily born," although
it was born of secession! It thus
recognizing the right of Panama to secede,
the president virtually says that the South
was right in her secession. Our fathers
told us it would be this way, but little
did they dream it would come so soon

and so sudden. Surely as our greatest
poet tells us,

"We are living in
Grand and awful times
In times on time telling
That to living is sublime.

Vindicated! Completely vindicated! This is what it means, though it comes a little late. Three cheers for the untarnished name of our fathers! And the president did it—with a stroke of his pen, with one flash of the electric current! Panama had a right to secede, and exercised it; Mississippi had a right to secede, and exercised it; and the voice that says that Panama did right is bound to say that Mississippi did right. This is now the verdict of the American people. The South was right and the North was wrong; thence the awful war was wrong, the responsibility for which rests not on Southern shoulders.

We are very much obliged to you Mr. President! Another stroke like that and we can almost throw the mantle of charity over that dining of the Negroes, provided you do so no more. It may be that the Lord let Roosevelt come to the presidency for just this very thing. Anyhow it is done; the South's vindication is acknowledged complete, and as the hand of fellowship is in order, we stretch out our hand to our brethren in the North, and propose that we stand and sing "Praise God from whom all blessings flow"—"Let everything that hath breath praise His Holy name!"

Notes and Comments.

Superintendent Carter of the Orphanage
is fast proving to be the right man in the
right place.

The Second Church, Little Rock, T. M.
O'Kelly pastor, has just caught the vision
of larger things, and as a result, have
given \$1,000 to State Missions.

Dr. Henson is not the only man who has
crossed the "dead-line" without discovering
it. We have a dozen or more of them
here in Mississippi who have performed
the same feat.

A little more work, a little more prayer,
a little more discretion and a little more
push would help more of us to get beyond
the "dead line" without discovering it. It
is worth trying anyhow.

President Goucher of the Woman's College (Methodist) Baltimore, is said to be
personally interested in the maintenance of
150 schools in heathen lands which is
quite enough to show his faith in the work.

Dr. Cranfill paid a most worthy tribute
in the last Standard to his father, Rev. Dr.
E. A. Cranfill, who was born near Paducah,
Ky., in 1829, and died at Waco,
Texas, on the 8th inst., full of years and
good works.

It is given out that 8,000 people were in
attendance upon the Texas Baptist Con-
vention which recently met in Dallas.

Nov. 26,

1903.

They gave nearly \$75,000 to State Mis-
sions. Next to Mississippi, Texas seems
to be "the place" to go if you want to do
something.

"Rev. P. S. Henson, B.A., D.D., LL.D., of
Tremont, Temple, Boston, was the first
person to win a degree from Richmond
College"—Religious Herald. Are you not
running a head of the hounds a bit? He
is going, but has not yet gone to Tremont
Temple.

Dr. Searey and his Biloxi people are
happy. They have just finished paying
the last cent on their splendid house of
worship. He is rounding out his fifth year
with them, and is just now getting good
started. He has been preaching just forty-
five years, and has not found the "dead-
line" yet in his work either.

The Trustees of Richmond College have re-
cently erected a granite monumental shaft,
fourteen feet high, on the campus, in mem-
ory of Dr. Ryland who was for so many
years the distinguished president of that
famous institution. Mississippi College
ought to do a similar thing in the near
future in memory of the noble man who
still lingers on the brink of time and who
did so much to make her what she is.

The following sentence from the address
of Bro. J. P. Culpepper before the B. Y. P.
U. Convention, is worthy of careful con-
sideration by every body and especially by
some Baptists: "We actually hold our
church membership in this that or the
other church, because of the social advan-
tage of this or the other church, and
not for the good we can do in advancing
the kingdom of God on earth."

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the names might be so changed as not to
be so much alike—let one be an "Expo-
sitor" and the other a "Review" since
"there's nothing in a name" anyhow ac-
cording to our good friend Shakespeare.

The Grand Avenue Baptist Sunday-
school had a performance last week in the
lecture room of the church. The subject of
the play was "The Country School." It
was just too funny! A similar burlesque
recently appeared at one of the down town
theatres.—Word and Way.

Putting this along by the side of the
"Trials of the Bachelors" that recently oc-
curred in the finest church house not only
in Louisville, but in all this southern
country, who can say that Baptists are
not holding their own with the fastest of
the fast (?) and the bravest of the brave?

Dr. Eaton's great church gave an enter-
tainment during which they held a mock
court, in which they tried certain "bache-
lors" present for not getting married, be-
fore a jury of young ladies, whose verdict
was what it might have been expected to
be—the aforesaid bachelors should with
all speed proceed to get married. The editor
of the Western Recorder, a little short
for something to say, wrote the "trial"
up, whereupon Dr. Folk calls in question
the propriety of such an "entertainment"
in a church, and Dr. Eaton's reply shows
that it would have been better for him to
have confessed the mistake of having such
an entertainment, in connection with his
church, and pledged himself against its
repetition in the future.

Judas and the Supper.

I notice in the *Baptist and Reflector*
that Brother A. Nunnery takes the position
that Brother A. Nunnery takes the position
that Judas was present at the in-
stitution and partaking of the Lord's Sup-
per, which I think to be unscriptural and
unreasonable. Let us see, Matt. 26:17-25
(the passage he refers to) evidently has
reference to the Passover Supper, and from
verse 26 to 30 certainly refers to the Lord's
Supper.

Now the question is, did one immediately
follow the other? I think not. He says no
record is given of Judas leaving. Let us
see. Now turn to Mark 14:20, and we
find them at the Passover just as Mat-
thew records it, and in answer to the
question asked by the apostles Christ says,
it is one of the twelve that dippeth with
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Some Pleasant Reflections on the B. Y. P. U.

The Young People's meeting recently opened off in our city was something of a revelation to some of us. We had not seen it in such proportions nor in such close quarters. I suppose it was at its best for it had been in a state of preparation for at least a year and judging from its personnel it must have been made up of the pick and flower of the young people of our State. A very striking and satisfactory feature of the meeting was the evident care of preparation on the part of those to whom parts have been assigned and the earnestness with which each one sought to deliver his message.

The spirit that pervaded the entire series of assemblies was absolutely beautiful and the absence of the pitiful bumptiousness that is so often seen among men and especially when they are considered somewhat as leaders was simply an unknown quantity. Even the few "old men" who were among them were made to feel as much "at home" as if they were rejoicing in their early summers.

The meeting was an occasion for a fine study of the psychologists. Not being on, however, I can only guess as to the development of future personalities, and that guess is, that there are worthy leaders of thought and high class preachers not a few among our now up and coming ministry, very promising specimens of whom were the general make-up of our late Young People's meeting. It occurs to me as I looked out upon them and their exploits that my first estimate of the possibilities of the Young People's movement was as tenable now as then and that if the thing could be worked so that it was worth in ways and methods loyal to the Master it would greatly hasten on the happy days when the kingdoms of this world are to become the kingdoms of our Lord and His Christ.

In love,
J. A. H.

Money for Christ's Kingdom.

[This is the substance of an address made by Leon H. Alexander, of Greenville Baptist Church, at Deer Creek Association. He practices that which he urges upon his brethren.—H. F. S.]

While on this question of giving I should like to offer to the pastors some suggestions as to the best way of reaching the members of the churches which they serve. Go home and educate your members on the plan of giving, which in my opinion is the old way of tithing. You have farmers among your members who in the last few years have bought wild lands at from two to four dollars per acre, which have since increased in value to from sixty to ninety dollars per acre. Tell them that they are due the Lord one-tenth of this increase. You have lawyers and physicians who have incomes from six to fifteen thousand dollars per year. Tell them that they owe one-tenth of this clear profit to the Lord.

Some of us think that because we have given from one hundred to five hundred dollars per year to the pastor's salary, as we call it, we have done handsomely, when

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in reality we have put into our own pockets nine dollars and ninety five cents out of every ten, and given the remaining five cents to Christian purposes. We do this and expect God's blessing when we have robbed Him of His tithe.

If every professed follower of our Lord would give one-tenth of his income there would be no necessity of begging funds for His cause, and He would not stand before the world as a pauper. Our good women would not find it necessary to give suppers and ice cream festivals in order to meet church expenses. Our Lord has wisely provided a way for filling His treasury and for keeping it full. There would be no lack if we did not try to improve on His plan.

I go on the plan that a law is binding until it is repealed. We have no account of the repeal of the law of tithing. And no better way has been offered. Some brother will say, "I wish to give in a better way and not be bound by this old Mosaic law, which our Lord denounced in such unmeasured terms; I desire the privilege of giving as the Spirit moves me." Brother, this would all be very well but for the fact that as a rule those who argue against the Lord's way of giving are seldom moved by the Spirit to give anything like enough to keep the cause above reproach. In nearly every case these brethren rejoice when a handsome collection has been taken for missions, to which they have given one dollar, or some pitiful sum which they call the widow's mite. In all my acquaintance, I have known only one liberal giver who argued against the tithe system, and I am persuaded that he did not give a tenth, though he thought he gave more.

If the Lord had his own we would be able to build comfortable houses of worship, support well educated pastors everywhere, and send missionaries to foreign lands in sufficient number to preach the gospel to every man at an early period. If some one should say that tithe is not a free will offering, the answer is that this is true, since in giving the tenth we have only allowed the Lord to have his part. He who wishes to make a free will offering can give as much more as he pleases.

Then some brother may say, "If I give a tenth I might wish to give to some other object after the tithe has been exhausted." If men who earn salaries will set aside one tenth for God's cause, they will generally have something in the Lord's treasury. If the cash should be exhausted, they could come in with a free will offering, or advance to the account of the tithe-fund until they had had more to come into the treasury.

The careful business man will be able to tell at the end of the year how much he has made. If he wishes to tithe it, he can put to the credit of his tithe-fund one tenth and charge against such fund all monies paid out for the Lord's work. "Keeping books with the Lord?" Jacob gave a tenth, and we are admonished in many places to bring our tithe into the Lord's house. But some brother may say, that was in the old dispensation, and our Savior did away with all that. Let him

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read Matt. 23:23; 1 Cor. 16:2; 2 Cor. 8:7.

We are too honest to refuse to pay our debts, or withhold any share of profit from a partner in business; but we will rob Him who is long-suffering and trusts us further than we trust one another. Shame on us. We had just as well refuse to pay our physician or groceryman, or any other bill.

These are my views honestly spoken. I say not these things in any spirit of dictation. I speak plainly because I have seen the cause of our Lord suffer so much for the lack of funds with which to meet necessary expenses. I hope one who has not thought seriously on this subject will now begin to give as I think the Scriptures teach, greatly help the cause, and get the great blessing in giving which God has promised.

A Letter.

SOMEWHERE, Miss., Nov. 15 1903.

Mr. Tolerable Good Baptist, Elsewhere, Miss.

DEAR TOL.—You know when I get into trouble I always come to you for consolation. Somehow it seems like you are closer kin to me than any of the rest of the Baptist family anyway. There's some of them that I can't feel like I am much kin to. Now, there's Cousin Thorough Goin' Baptist. He's a fine fellow, and I reckon I can honestly say that I like him. When he comes to my house I try to treat him square, and I try to keep him from seeing that I don't feel "kintfolksy;" but at the same time I know if he could see what is in my heart he'd say: "Cousin Slip Shod's a hypocrit."

But really, Cousin Tol., there aint a man in the world that just naturally worries me like Cousin Thorough Goin' Baptist does. He always wants to talk about something that means money. I read in the Book that money is the root of all evil. If that is so, it seems to me that this Baptist machine in Mississippi must be getting pretty full of evil; for it certainly is devouring lots of money.

But I am about to get off. I was going to tell you about the round I've been having with Cousin T. G. I met him in the road the other day as we all came home from the show. You know Wallace's show was in town and that's a temptation a little beyond what me and mine are able to bear. So I just hitched up the wagon and the whole thing went—from me down to little Ed. It cost us eight dollars—side shows, goobers, lemonade and all—but we had a big time, and I don't begrudge a cent of it. Well, sir, as we came back home, just as we crossed the Thompson branch and was pulling along slow through that sandy flat, I looked up and saw Cousin Thorough Goin' coming. I just knew from his looks he had some pious song to sing and I says to Mandy: "I'll bet two bits he wants some money for something, but he won't get it. A man can't afford to give away everything he makes." So as we met him I kinder bowed and said "howdy" in a good humored way, and tried to pass on without stopping;

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but he held me up. You know he can do that. Well, sir, he just pitched right into me about Thanksgiving Day and the orphanage. You know, Tol., it worries me the way folks are getting so they go crazy about Thanksgiving Day. They make nearly as much of it as they do of Christmas. And a lot of these cranks have got so they think both days is the day a man ought to give away the very roof over his wife and children's heads. I'm getting so I half wish I never had heard of Christmas or Thanksgiving either. I enjoy the Turkey and egg-nog, and all that, but by the time I am through paying for all of it I am pretty near broke; and right then somebody—generally Cousin T. G.—pops up and wants a collection for something. Last Christmas he wouldn't rest till our church took a collection and planked down nine dollars and thirty-five cents for "Sustentation," I believe he called it. Anyway, he said it was for old, disabled preachers. I told him I was already paying tax to keep up a county poor house, but I finally had to give him 25 cents. And now he wants our church to give twenty dollars to the Orphanage as a thanksgiving offering, and he tried to get me to promise \$2.00. I know I am not going to give that much, but may give something. I gave fifty cents when Brother Foster was at our Association last fall, and I thought that was pretty good for a man that has ten orphans and one widow of his own to feed.

I wish you would come up next Sunday and kinder help me hold Cousin T. G. down on this thing. You can talk better than I can; and besides, I know if I say much he's going to throw it up to me about the show. But our church has already given a heap this year for a country church. I've given a dollar and a half myself to the preacher and fifty cents to missions. I'm willing to help pay our preacher at home, but I doubt if its right to be sending money away out of the county for so many things when the cotton crop is short and money is as scarce as it is.

Your cousin,

SLIP SHOD BAPTIST.

P. S.—I am right into that plan with you to order tobacco by the box if we can get it any cheaper.

S. S. B.

Lessons From My Boyhood Days.

When I was a boy my father lived in the country, and thus I had ample opportunity to study at first hand. Even lizards were books to me. Among other lessons I got from them was one from the Chameleon, or "green lizard." He is a marvel of adaptability. His custom of feeding is by changing the color of his skin to that of the substance on which he rests; and in so doing, he catches the unsuspecting insect, unaware. It pays him to be like Rome when in Rome. He is a great conformist, and therein lies his bread and butter. I fear that our modern church life is too much inclined to the Chameleon idea of growing fat. In many instances, the tendency is too much in the direction of the world.

Paul's injunction, "Be not conformed to the world" is not heard enough. My mind is made up to it, that as Christians we can never gain anything by coloring the church to suit the world; and I will almost say that in our zeal to draw the world to Christ we have drawn too much of it into the churches. It never pays to compromise in letter or spirit with the world. "Esse quam Videri" ("Be what you seem to be,") is a splendid motto for us Christians. When in Rome, don't try to be like Romans, but like a Christian. The only man the Lord can use is he who stands pat on his profession everywhere and all the time. I am sick of chameleon coloring. The man who practices it may be good, but good for nothing. "Let your light shine everywhere, to be sure; but especially in the darker places. There is where the shining is needed. Our light ought to shine sometimes, not because the shining is popular, but because it is otherwise. The world loves the darkness, because its deeds are evil; but instead of that being a reason why we should not let our lights "so shine," it is a reason why we should. If every Christian in Mississippi would resolve that for 1904 he would use no coloring matter in his religious life, what a wonderful year we would have! I don't mean that we ought to be "sour" or cranky, but plain, "verbal" Christians. Conformation does not influence or develop in the right direction. Transformation does both. Remember, coloring pays the lizard; but the Christian, never. A Christian young woman was spending her summer at an eastern resort; a big dance was on. An effort was made to influence her to dance, in order that the affair might have the prestige bestowed by her high social standing. She declined. God bless her memory and multiply her kind! Finally, an honorable Senator tried to persuade her, saying: "Miss, this is quite a harmless affair, and we want the exceptional honor of your presence." She said: Senator, I can't do it; I am a Christian. I never do anything in my summer vacation, or wherever I go, that will injure my influence over my Sabbath-school class."

The Senator bowed and said: "I honor you; if there were more Christians like you, more men like myself would become Christians."

ROSIER GAVIN.

Unrepenting sinners are mad with John the Baptist, the first Baptist minister, because he would not baptize them; now some converted sinners get offended with a Baptist minister because he offers them the same kind of baptism that John preached. Religious prejudice makes some people act very funny sometimes.—Frank M. Wells, Memphis, Tenn.

We are having a great meeting in the First Baptist Church, Salamanca, N. Y. The crowd was large last night. Six confessed Christ as their Savior. Have had 12 in all. The church is thoroughly quickened—many sinners under conviction. Fifty church members happy last night. The devil is mad and working against the meeting.—Frank M. Wells.

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Pastoral Support and Work.

The following is the report adopted by the Blue Chitto Association at its last meeting on Pastoral Support and work, as requested published in THE BAPTIST:

Our committee on Pastoral Support and Work would submit the following:

It has been quite a change wrought in the minds of a large number of our people on the subject of pastoral support.

Some years ago many of them, did not consider obligations to contribute to the support of their pastor. The Scripture, "that preaches the gospel shall live of the gospel," they seemed to think, meant, that the pastor's family would be provided for in some supernatural way. While the father and husband was giving his services for his very life to others, who were living sumptuously every day, the pastor's family were at home sometimes almost destitute of their daily bread and the necessary comforts of life. It is true, the Lord will provide. When the Lord calls a man to preach the gospel, He calls the members of the church to contribute of their means to his support. Many of our people have awakened to their duty on this point. Most of our churches are contributing to the support of the pastors, especially, at least. Yet after so much service in this respect, quite a number of the members of our churches are not giving ~~anything~~ anything to the cause of Christ.

Is not a member of a church, who has

left his heart to give of his means to the support of his church. He is either ignorant of his obligation to the Lord, or the Lord is not in his heart.

Who is not believed a member of a church,

who is being led by the Spirit of Christ,

who is unwilling, or neglect to bear his portion of his church's expenses.

One of the hindrances, is a want of a financial system in some churches. Each member should be expected, and required, to contribute to the support of his church, according to his ability. It is not expected that the pastors be made rich, but they should receive ample support, and their families should be more comfortable. Some churches will take a pastor without saying what they expect to give him for his services. The obligation that a pastor is under to his family makes it necessary that he should, at the beginning of the year, receive a sum to get from his church. His family must eat, must wear clothes, his children must be educated. He has a right to know whether these necessities will be supplied by the church or not. If the church does not support his family, he must do it himself. "If he fails to provide for his family, he is worse than an infidel."

With welcome to feel more our dependence upon the Lord, we will give more cheerful, and our contributions will be greater.

The Lord has given us what we have. He makes the crops to grow, and yield an abundant harvest. He prospers our business, every vocation of life.

If he should withdraw his blessings from us, our crops would wither, our business would go down.

It is a high privilege to be able to

return to the Lord, a small part of the bounties He has lavished on us.

Pastoral Support, presupposes pastoral work, I am sorry to say it, but our country churches, know almost nothing of pastoral work. A pastor is a shepherd, one that looks after the flock. A pastor of a church is one that looks after the souls of his congregation. A church elects a pastor, he comes once a month, meets his church and congregation in a formal way, preaches two sermons, hurries back to his home, which is perhaps twenty or thirty miles from the church. He seldom hears anything from his congregation, until their next monthly meeting. He returns once a month, (except the three or four times he is absent on account of bad weather, and other hindrances) until the close of the year. After preaching his farewell sermon, the church having called another pastor for the next year he returns to his house. His mind naturally goes back to the congregation he has just left. In interviewing his year's work, his heart becomes sick. He has done so little to strengthen Christians and lead sinners to Christ. It is true he preaches the best he could under the circumstances, but he knew so little of the spiritual condition of his congregation, how could he minister to their spiritual wants? Some should have milk, others meat, each his portion in due season, his preaching had been done in a general way. It is true the greater part of his congregation, were members of the church, but were they all Christians? What a responsibility to be pastor of a church! to have the care of the souls of a large congregation! A good shepherd knows his sheep. He knows those that are weak, and those that are strong, and when leading them out to green pastures, he stops and helps the weak and maimed over the rugged places, in their path, and takes the little motherless lambs in his arms, and bears them safely by the still waters into the green pastures, and by patient care the weak become strong, and the shepherd rejoices in his flock. Oh! for shepherds who know the spiritual needs of each member of his flock!

My brother, God holds you responsible in a great degree for the spiritual condition of your congregation. How can a physician administer medicine intelligently to his patients, unless he knows something of their physical condition. Neither can a pastor minister intelligently to the souls of his people, unless he knows something of their spiritual condition, the trouble is not, that the pastors do not want to do pastoral work, or wilfully neglect their duties on this line, but because the pastors of most of our country churches, live too far from their churches. Some pastors do not even become acquainted with the members of their churches, to say nothing of visiting them in their homes, attending the sick, comforting the bereaved, and other like services. Two or three churches situated near each other, should co-operate and settle a pastor in their midst, and let him give his whole time to the pastoral

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care of these churches, then the problem of pastoral support would be solved. May the Lord make pastor and people to see their duties in this respect, and make a great advancement in the work of the Master.

J. H. CRAWFORD, Chairman.

From Pontotoc.

Our church is still being drained of good members. Our young people leave to attend school or to teach.

Recently the pastor was invited by his dear friend and brother, W. M. Wheeler, to Memphis with the offer to pay all expenses "except cigar bill" * * * It was a new experience to a country pastor in the elegantly furnished rooms of the Young Men's Business Club of Memphis, to be made president of "The Bluff City Clothing Co." a \$100,000, wholesale clothing house. My! what preacher's head wouldn't swim! But so soon as a fine salary had been provided for the "President," the preacher's "old luck" struck him. He stepped down and out—he had only been president "pro tem" * * * The pastor had said the words that made that layman and his wife one; had baptized him; had stood by him while the strong hand of disease was grappling for the lives of his six children—saw three of them flee to the beckoning hand on high for safety. Now that he had come to another turning point in life, he wanted the pastor close by. * * * Was it a new scene for Memphis at the launching of a good business to have an humble pastor, in the midst of business men with uncovered heads and bowed hearts, to ask God's guidance on their motives as business men and his blessings on their business? * * * But I had started to say, our church loses Brother and Sister Wheeler. She is a noble woman. Besides superintending her home with six children and running a milinery department in her husband's store, she found time to teach (without money and without price) a class of motherless girls and girls of busy mothers, to fit and make their own clothes. The class met one evening a week. What a telling work in the homes of future mothers! Bro. W. is the nephew of Gen. Zollicoffer, but has struggled up from hard poverty. He is conscientious—the soul of sincerity, and has associated with him a company of choice Christian men. In their going I feel as a mother on giving her dutiful daughter in marriage to a noble man—*proud, but sad!*

Yet the Lord holds us up. As I have returned from my summer campaigns, I have for three successive summers, been greeted with, "We are having the best prayer-meetings!!" What pastor's heart does not glow when at the end of a three months' absence, he finds that the laymen have not only kept the prayer-meeting up but carried it forward! And, to have this done three summers in succession! Some pastors are indispensable to the prayer-meeting but ours seems to get on better without the pastor than with him. Our Sunday-school superintended by Bro. D. C. M. Bigham is a joy. The church contrib-

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uted last associational year over \$1,300 for all purposes—something over \$600 was spent at home including pastors salary for half time. I sometimes feel that we are on the eve of a perpetual revival. Give our love to the saints at Laurel and Yazoo City. They must deal gently with those members we are lending them—they are of the family of the King Royal. We have some at home as good but, none better.

But I must not tax you, dear reader—the things that are so sacredly to me may not interest you: Good-bye!

R. A. COOPER.

The Relation Between the Holy Spirit and the Gospel in the Salvation of Men.

It is not wise to make a distinction where there is no difference; but where a distinction exists, it is well to make a difference. Surely there is a distinction between the Holy Spirit and the gospel; and, if there be a distinction between the two, surely there is a marked difference between the works of the two—though in such work they may be closely related. If there is no difference between the Holy Spirit and the gospel, then there is no relation between them—they are one and the same—If, however, the Spirit is one, and the gospel is another, there is a difference between them, and this difference necessitates a difference of work, notwithstanding both may have same end in view: viz., the salvation of men.

This distinction has been between the Spirit and the gospel in order that their relation in saving men might become all the more apparent. The Spirit is God; the gospel is the truth—or Word of God—concerning God the Father, God the Son, and God the Spirit in the salvation of the lost. Both the Spirit and the gospel are factors in salvation, and it is the relation they sustain to each other in this work that we are to inquire after.

That the Spirit performs a work in saving men goes without special proof. All admit this who know anything about salvation. Much of this work, however, in the sphere of salvation is deep, hidden, mysterious. He searches the deep things of God, and it is only as He reveals the deep things of God that we are led to know them. And, many times, for reasons existing in ourselves, we fail to discover what He has revealed. Hence, in seeking information concerning a subject like the one under consideration, we cannot be too serious and prayerful.

According to the Scriptures, salvation is an economy of grace. Works of righteousness which we do or have done, cut no figure in salvation. There are no righteous works before salvation, and those that come after are only the blessed results of the grace wherein we stand. Any one, therefore, who is depending on such works for salvation—in whole or in part is wholly unrenewed, and miserably ignorant of the first principles of grace.

Men are saved when they accept Christ as a personal Savior, i. e., they have the earnest of salvation which is such a por-

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tion of the blessings of salvation as secures the whole. In the fullest sense of the word, our salvation will not be complete until the whole man—soul and body—has been glorified. Practically, however, when a penitent sinner trusts Christ as his substitute under the violated law of God, he is saved. "He that believeth on the Son, hath everlasting life."

If the sinner is not a subject of grace until he accepts Christ, in what way is his faith in Christ brought about? Does he through the strength of his own unassisted will exercise faith in Christ? Or is his choice of Christ influenced by the Gospel which represents Christ to him as his only hope? Are we not told that the Gospel is God's power unto salvation to those who believe? Are we not told that the preaching of the cross is foolishness to them that perish? Why is the Gospel foolishness to one, and power unto another? Are not all men sinful alike? Has one any saving merit more than another? By no means.

"There is no difference; for all have sinned, and come short of the glory of God" "None good." What then makes the difference? Surely they are in different frames of mind, or the result on both would be the same. Something has influenced the choice of one that did not influence the choice of the other. What is that something? The Scriptures assure us that it is the work of the Spirit who has wrought in the believer a new principle of life in Christ. "For the law of the Spirit of life in Christ has made us free from the law of sin and death." "You hath he quickened who were dead in trespasses and in sin." The Spirit, then, begets life, while the Gospel, preached with power, gives the light of life in Christ Jesus. The Spirit communicates the life of Christ; the Gospel, under the Spirit, enables the sinner to apprehend that life as revealed in Christ. The Spirit originates life in the dead sinner; the Gospel influences this life to conscious completion by raying forth the light of the knowledge of God's glory in the face of Jesus the Christ.

In surveying, we must always begin with an established corner else we will come out in strange fields. So in interpreting the Scriptures, we must hold to first principles. The truth here is this: The Christian life begins in the Spirit, and is carried on by the Spirit, through the Gospel, to its greatest earthly perfection. The work of the two may be simultaneous, but the work of the Spirit necessarily precedes the light of the Gospel. And mind you, it is the newly given life that is brought to perfection in Christ, and not the old carnal self. Here thousands fall into hurtful error. They are turning up earth and heaven to lift up the carnal nature into Christ's image instead of letting the Christ-life come in and supplant the carnal. The carnal mind is enmity—not subject to the law of God, neither indeed can it be. Repentance and faith are not exercises of the carnal mind and heart, but of the renewed mind and heart. The carnal heart believes only as Simon be-

lieved. No, repentance, faith, and all kindred emotions and volitions are exercises of and within a new spiritual organism.

The Spirit does not ride into the citadel of man-soul on the word of truth, as one has said, but, like John Baptist, He goes before to make ready a people prepared for the Lord's coming. He opens the heart that the pollen of gospel truth may be lodged there by the faithful preacher, and then He blesses that truth to the salvation of that soul. Let these truths stand out clear, and the mist of Arminianism will fall before the light, and salvation by grace through faith in Jesus Christ will become the hope and joy of all.

S. W. STIBBLEY.

Heart Beauty.

"It is a pity that Margaret is so well so horrid homely."

"Margaret homely! You would never say that if you knew her better."

Mrs. Carter looked up in surprise.

"Certainly no one would call those irregular features anything but ugly. Poor girl; she must feel it when she is with her sisters; for their beauty is such a contrast."

"You never think of her features when you are about her. She is so ready to do a favor, and is so kind and gentle in her ways. She has always a kind word for everybody."

I heard a slight rustle behind me, and glanced around just in time to see Margaret disappear down the steps; she must have been reading in her favorite nook among the honeysuckles at the end of the piazza. That night she came into my room, as usual, for a little chat before retiring, but she was unusually quiet, as she sat on the stool at my feet and gazed at the fire in the grate, for the night was cool.

"I don't know what you will think of me," she said at last; and there was a tremor in her voice, "but I could not help overhearing what you said about me this afternoon, and I want to thank you for it. You see, I am so 'horrid horridly' as Mrs. Carter said, and I have always felt it, especially when people will compare me with Edith and Laura, and speak of their beauty. Don't think that I am envious. I am proud of them that they are so pretty, but I cannot help being sensitive about my ugliness. I used to get angry and yet because my hair wouldn't curl, and because my mouth was so large and my nose such an ugly shape, until I guess I was getting as ugly inside as I was out," she smiled stolidly.

"One day an old woman came to the house selling laces, and when she went out of the gate she said: I ran down and helped her up, and straightened the things in her basket for her. She laid her hand on my shoulder and said:

"God bless you, young lady, youse not got the beauty that's skin deep. No, youse not got skin beauty; youse got the heart beauty; that's inside. Youse got a kind word for an old woman. God bless you, child."

"Well, that 'heart beauty' was a new idea to me, and I thought over it a great deal; and I made up my mind that I would try to have that, if I could not have the 'skin beauty,' and if I was kind to everybody they wouldn't think of my ugly face. What you said this afternoon—well, it made me feel that I was gaining a little, at least. It was the first time I ever heard any one say that I was anything but horrid ugly." She laughed, but there were tears in the gray eyes that looked into mine.

"Heart beauty, I will try to have it if I can," she said half aloud; then gazed again at the fire.—New York Observer.

SUNDAY SCHOOL LESSON.

JAS. ROBINSON.

1 Cor. 2:1-10.—Nov. 29, 1903.

David's Charge to Solomon.

Text—*Trust in the Lord with all your heart, Prov. 3:5.* No wiser or better advice could be given to the young than this. It will fill the heart with noble aspirations, laudable ambitions and serve there all one's energies wisely.

And David assembled all the princes of Israel. Had them assemble for conference in Jerusalem, the capital city. The prince of the tribes. See 1 Chron. 27:16-22. The captains of the companies that ministered to the king by course. 1 Chron. 27:1-15. And the captains over thousands and the captains over hundreds. Military leaders. And the stewards over all the substance and possession of the king and of his sons. Treasury officials. With the others and mighty men, and with all the valiant men unto Jerusalem. David realizes that he has a matter of great importance to consider and hence calls all the leading men to a conference.

Then David the king stood up upon his feet and said, Hear me my brethren, and my people. He is fully aware of his kingdom's state but does not forget that he is so by God's grace, and hence he easily presents himself as one of the people. As before me had it in mine heart to build an house or rest for the ark of the covenant of the Lord, and for the footstool of our God; and I had made ready for the building. This was a very noble purpose but God did not consider David the man to do it because a man is adapted to one piece of work is no evidence that he is to another. But God said unto me, Thou shalt not build an house unto my name. He is a man who should be submissive to God's will even when it thwarts his own purpose. Because thou hast been a man of war and shed blood. Shedding blood rendered one an unclean man. (Num. 31:19) when done in regular warfare.

Take heed now. Let this be a most solemn warning. For the Lord hath chosen thee to build an house for the sanctuary. It is a great thing to be chosen of God to do anything, but to be asked to do a great thing is an honor past estimating. Be strong and do it. That is go at it with great earnestness.

THE OLD RELIABLE



Absolutely Pure
THERE IS NO SUBSTITUTE

Lawrence county, to which he will move about the first of January. S. W. Sibley will probably succeed him here in a field composed of Friendship for two Sundays and one Sunday each at Walnut Grove, eleven miles away, and at Good Hope, three miles away. I take delight in recommending this group of churches to Bro. S. as one of the most delightful fields of labor to be found anywhere.

The Harmony Baptist Institute at Lena is fuller and is doing the best work it has ever done. There are scores of boys and girls in Mississippi whose parents would send them here within the next thirty days if they knew the efficiency of the teaching corps, the amount and thoroughness of the work the students are doing, the moral and religious atmosphere of the community and the cheapness of the term. The very best kind of board, tuition and laundry at \$10.50 and \$11.00 per month.

T. J. MOORE.

Lena, Miss.

Since writing the above I have learned that Bro. Sibley had accepted other work before getting the last letter of the committee inviting him to this field and therefore declined coming here.

South McComb.

South McComb Church began her meeting of days on Friday, November 6th, by the writer preaching three days. On Sunday night of the 8th Elder J. H. Lane came to my relief and for one week he preached the blessed old doctrine of salvation by grace. From start to finish there was a good interest in all the services. All that know Bro. Lane expected a good meeting and we were not disappointed. The pastors and members of sister churches rendered appreciated help.

While this church has just completed a large new house of worship, at some services anxious ones had to go away for the want of room. I do not know how to announce the results. I am sure God's children were strengthened in the faith, that they aim on the very highest possible attainments, in their Christian duties. There were five or six received for baptism and seventy by letter. Plans for greater usefulness were put in motion during this meeting, and I expect this will be one of the great churches in our State. Bro. Lane will (D. V.) give this church one-half of his time for the next year.

There are some changes in pastorates over here. T. E. Morris declines to serve Carthage next year and E. J. Hill Good Hope (Madison county), and T. G. Ward has accepted these two churches, but will continue his home here at Lena. The writer has declined Friendship, at Lena, and Walnut Grove to remove to a field offered him at and adjacent to Prentiss in

The Lord be praised for all His mercies.
R. J. BOONE, Acting Pastor.

Baptist Affairs at Laurel.

The writer recently spent nine days with Pastor Low and his good people at Laurel, the magic little city of Southeast Mississippi. Four years ago there was scarcely anything at Laurel; now the magnificent business houses, the humongous factories, the hustling population of about six or seven thousand, and the increasing railroad facilities, all remind a visitor that Laurel is no mean city. But the chief interest of a Baptist preacher was concerning the kingdom, especially as represented by Baptists. I believe my observations might be of some interest to the readers of THE BAPTIST.

Some few years ago there was a question with the Convention Board as to the wisdom of doing anything for Laurel, but a liberal policy prevailed and the results have far surpassed the hopes of the most sanguine. After the great meeting of 1901, conducted by Bro. McComb, when 184 were added to the church, Bro. Low was called to the pastorate. How well he has wrought amid many difficulties is attested by the present prosperous condition of the work as manifested in growth along lines both extensive and intensive. The church has responded to his leadership magnificently. While other churches may have done much more for missions and Christian education few others have had such a mission field at their very doors. The people were thronging to town from every quarter with every kind of religion and with no kind, many Baptists among them, more bent on building up their own fortunes than the kingdom of God. No mortal man could occupy this territory alone, but Low had thrown himself into the breach and he has not a lazy bone in him. His church already strained to pay full time salary realized the situation and purchased a horse and buggy and

put them at his disposal, an investment which has greatly increased his usefulness.

Within the last year the church has built a beautiful chapel in West Laurel, the cotton mill district, which will seat 250 or 300, at a cost of about \$1,200. The Sunday School in the new building already outnumbers that in the First Church. The Board at its recent session made an appropriation to assist the church in employing a man for the new field, which is full of Baptists. Before the church is from under this burden fairly the contract is let and by this time a pastorum is almost ready for Pastor Low to occupy, in one of the choicest residential portions of the city. But this spirit of liberality is not the sole standard of growth. The church is growing all the time in numbers and spiritual power. Never did the preaching of this writer find a mellower soil into which to fall. The meeting resulted in 46 admissions, the greater part for baptism. The preacher not only got this rich harvest of souls but the best financial remuneration ever paid him for such services.

There is a great future for Laurel and the Baptists give promise of doing their part to possess the kingdom.

W. F. YARBOROUGH.

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Three Mississippi Books: Prof. Riley's *HISTORY OF MISSISSIPPI*; *HEALTH, EXPRESSION AND PERSONAL MAGNETISM*, by Prof. Booth Lowrey; and the *HISTORY OF MISSISSIPPI BAPTISTS* (now in the hands of the printer) by Revs. Z. T. Leavell and T. J. Bailey. This book, which cannot fail to be of great interest and value to Mississippi Baptists, will be off the press in a few weeks.

A Word to Our Customers.

We have now been in the book business nearly a year. Our success has been sufficient to encourage us to enlarge this department of our business. We have, therefore, greatly extended the variety and increased our stock until we really have a book store. It is now our purpose to magnify the book department of our business, making it worthy in every respect of the earnest support of the people of Mississippi, and especially the Baptist people.

Write for our catalogue. If you do not find listed in our catalogue what you desire, write us. We may have added the book you wish since the publication of our catalogue. And if we should not have the book you wish, we can get it for you in a few days. It shall be our earnest effort to serve our customers satisfactorily.

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304½ East Capitol Street,
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10
Receivers of the Convention
- Board September and
October.

Boston Chitto Association—Home mission, \$5; foreign missions, 22-30; General Missions, 24-05; Oak's Creek, f m 10-90; McClellan City 1st Church, s m 13-25; Montgomery, f m 4; Silver Springs, s m 5; Smyrna, f m 25; East McComb, W. M. U., f m 60.

Cajun Association—Natchez, f m 8.

Central Association—Ogden, s m 8-15; Edwards, h m 12-55; Vicksburg, s m 12-40.

Chesapeake Association, s m \$11, h m 12-28; f m 23-00.

Choctaw Association—Spring Hill, s m 4-5; f m 4-55; Sylvan-rena, s m 6-5; Strong Hope, 7-95; f m 1-50; Crystal Springs, h m 1-5; J. M. Day, h m 2-50, f m 3-5; Sardis, s m 5-55.

Clay Association, s m \$19, h m 25-35; f m 22-95; Miss.

Clark Hardin, s m 1.

Clinton Association, s m \$7, h m 1-50; f m 61-60.

Friendship, s m 4-10.

Cold Water Association, \$131, 99; f m 10-20; f m 169-0; Hol-ly Springs, s m 23; Sardis, g m 27; Senaobing, h m 43-05; Mt. Nanna, s m 6-80.

Columbus Association, s m \$6-15; h m 14-30; f m 14-45; Starkville, s m \$80-75; H. J. V's churches, f m 8.

Dixie Creek Association, s m \$3-15; h m 6-50; f m 4-50, g m 10-15.

Kosciusko Association, s m 27-38, h m 65-98; f m 35-73; Ebenezer, g m 7-50; Long Creek, s m 8.

Lincoln County Association, s m \$39.50, h m 43-50, g m 110-55; Mt. Moriah, s m 7-50; Fair River, h m 6-40.

Mississippi Association—Lower, s m 6, h m 10-05, f m 6-25; Pascagoula, h m 3; Moss Point, s m 8; Handsboro, h m 4-6.

Monroe Association—Stand-
ing Pine, s m \$3-80, h m 3-80.

Popewell Association, s m \$5-05; s m 11-25, f m 5-30, g m 14-15.

Cheap eggs
are as good as
cheap lamp-
chimneys.

MACBETH.

You use a wrong chimney, you lose a
good deal of both light and comfort, and
was it not two dollars for a year a lamp on
chimney?

Do you want the Index? Write me.

MARGARET, Pittsburgh.

Coughs

"My wife had a deep-seated cough for three years. I purchased two bottles of Ayer's Cherry Pectoral, large size, and it cured her completely."—J. H. Burge, Macon, Ga.

Probably you know of cough medicines that relieve little coughs, *all* coughs, *except* deep ones!

The medicine that has cured the worst of deep coughs for 60 years is Ayer's Cherry Pectoral.

Three sizes: 25c, 50c, \$1.00.

Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows.

An inactive liver prevents any cough medicine from doing its best work. Ayer's Pills are liver pills.

J. C. AYER CO., Lowell, Mass.

Read This.

MARTIN, TENN., June 3, 1901.
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

W. P. R. C. WHITNELL,

A TEXAS WONDER.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo.

Send for testimonials. Sold by all druggists.

SOLD BY ALL DRUGGISTS.

Three sizes: 25c, 50c, \$1.00.

Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows.

An inactive liver prevents any cough medicine from doing its best work. Ayer's Pills are liver pills.

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Pickens W. M. U., f m 5. Zion Association, h m \$1, g m 4; Eupora, h m 5-05, f m 5-05; Bethany, s m 2, h m 2-70; Bethel, g m 10.

New Salem, s m \$5-40; Palestine Church, s m 1; Palestine W. M. S., s m 3-40; Palestine S. S., s m 4; Pleasant Hill, s m 3; Utica W. M. S., f m 5; Batesville W. M. S., f m 2-50; Ashland W. M. S., f m 5-50; Olah, h m 50, f m 50; 1st Church McComb W. M. S., f m 5; Gloster W. M. S., f m 10; Kosciusko W. M. S., f m 5.

SUSTENTATION.

Mrs. Stubblefield \$2.22, V. L. Tucker 50, Collins 10, Enon 5, Salem 10, East McComb 1.20, Strong River Association 17-65, Union Association 12.05, Bogue Chitto Association 17, Deer Creek Association 1.65, Cold Water Association 16.25, Kosciusko Association 6.90, Chickasawh Association 11.75, Mississippi Association 45.35, New Prospect 5.75, Damascus 4.45, Columbus 30, B. N. Hatch 2, Barefoot Springs 50, Brier Hill 10, Braxton 4.75, Forest 6, Damascus 4.20, Mt. Zion 2, Westville 1.50, Liberty 5, Tylertown 5, Handsboro 90, Longtown 3.25, Holmesville 3.15, Pleasant Hill 2.

MINISTERIAL EDUCATION.

Collins \$5, Sunflower Association, f m \$8-90; Amite River, g m 24; Strong River Association, s m \$142.65; Brier Hill, s m 8.75; h m 8.70, f m 15; Braxton, s m 10, h m 2, f m 2; Westville, s m 3, h m 1, f m 1; Mt. Zion, s m 8, h m 3, f m 8; Liberty, s m 20, h m 5, f m 23.25.

SUNFLOWER ASSOCIATION.

Sunflower Association—Shelby W. M. U., s m \$2; Friar's Point, s m 13.75; McLemore, s m 2; Oak Ridge, h m 13.75; Lyon, f m 2.50; Ebenezer, s m 2.65; Belen, s m 35.75; Refuge, f m 5; Mrs. Turner, f m 2.

CHURCH BUILDING.

Batesville \$15, Clinton 5, J. H. Lane 10, Water Valley 15, E. B. Chapman 10, J. E. Phillips 5, C. R. Bass 5, Vicksburg 10, J. H. Carson 5, T. G. Ward 5, Central Coldwater 5, Hattiesburg 10, M. Alexander 5.

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Barefoot Springs \$0.50, Long Creek 1.66.

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Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c per bottle. Sold by all Druggists. Testimonials free.

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It will build you up; increase
your strength and vitality. It
cures kidney trouble, bladder
trouble, backache, headache and
all liver derangements.

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Southern Depot, Parker's Kidney Cure,
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the **Bacon** *and* **Andrews** *Colleges.*
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WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
Clinton, Miss.
[Address communications for this department to Clinton, Miss.]

Women's Central Committee

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. W.,
Secretary, Meridian.

Program.

December 1903.

Subject: China.
The Gospel—God's greatest answer to man's greatest need.

1. Texts for Scripture talk: Paul's Song of Praise, 2 Tim. 4:7, 8.
2. Prayer Service sing a well known hymn.

3. Lecture: "The Haystack Prayer Meeting."

4. Women Thinking: About "What the church is for but to make missions?" What is education for but to train them? What is money for but to meet them? What is Jesus itself for but to enthralle the hearts of men?"

5. A Missionary Camp-fire, the following facts to be furnished by different members: How Much Should we Give to Missions? That do we most need? Time, Money or Consecration?

What have we for which we should praise God?

6. Chapel of Prayer: Confessing need of higher ideal of service, for revival of the Missionary Spirit.

7. Items: "In China, our work has made marked progress during the year. While there have been rumors of unrest in certain sections, our missionaries have pressed on with faith and energy. Baptisms 600."

8. Drift on names of Missionaries in Southern Central and North China. See cover of Foreign Mission Journal.

9. Business: Recall, etc.

10. A joint Special Committee to take charge of the Christmas Offering for China to obtain and distribute envelopes, and seek to interest others besides members. Plan for observance of Week of Prayer.

There's Health in Lemon Juice.

Various experiments by eminent scientists have proven the great value of lemons in destroying the germs of typhoid and other fevers. Germs of diseases are deposited in the system by the failure of the bowels to act regularly. MOZLEY'S LEMON ELIXIR is an ideal laxative, made from the juice of pure lemons, and has no equal for cleansing the system of all impurities. It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

Mozley's Lemon Elixir.

Made of lemons.

Never Neglect Constipation.

It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 90 Seneca Building, Buffalo, N. Y.

For sale by all leading druggists.

11. Appoint Committee to supplement the January program, making the first regular meeting of the new year a specially good one.

12. Close with the Lord's Prayer.

Woman and Missions.

BY (MRS.) J. BELLE MABRY, TUC-
PELO, MISS.

It is with great pleasure that we note the increasing respect shown woman in the work of missions. Once, hampered by social laws, native and foreign, her work as a missionary, was attended by great disadvantage. Today our missionaries are sent out with reverence, and a "God Speed," and our Mission Board receives them unhesitatingly in the Great Master's cause. Let us look back for a moment at the lives of the three Mrs. Judsons. O! the anguish of mind through which Mrs. Ann H. Judson passed. Stung by fear of death for herself and her tortured, imprisoned husband; rudely delayed in the great work of teaching the benighted Burmese, bearing privation and insult in her endeavor to procure her husband's release nursing her little ones through dreadful disease—did it not seem discouraging enough to cause her to "Curse God and die?" But firm in her faith, breathing a constant prayer to the missionary's God for guidance, she toiled on believing that "all things work together for good to those that love God, and who are the called according to his purpose." Never a murmur at her wretched lot. Never a wish to give up the work and return to Christian America; to home and friends, but ever with a pitying love for the poor, perishing heathen around her, she worked faithfully on until Indian fever ended

Good Pills

Ayer's Pills are good pills. You know that. The best family laxative you can buy.

Want your moustache or beard a beautiful brown or rich black? Use

Buckingham's Dye

Sects of druggists R. P. Hall & Co., Nashua, N. H.

her life, and she was laid to rest under the hopia tree at Amherst. Her work done, her weary hands folded to rest, her tear stained cheek kissed by the smile of heaven, her care furrowed brow ever to wear the golden crown of glory decked with jewels innumerable!

Then the life of Mrs. Sarah B. Judson: How my heart has gone out in sympathy, and how often I have wept when reading the pathetic narrative of her life! Her sweet, gentle life, so full of sad vicissitude has ever appealed to my sympathies.

Her pure faith, and perfect trust, Her sweet submission to the call of death at bleak St. Helena has, always, particularly touched me. I read her life in my early girlhood and copied her sweetly touching poem of farewell to her husband and have it laid away, a precious treasure.

"There sweetly she sleeps,
On that rock of the Ocean,
Away from the home of her youth
And far from the land where—
With heartfelt devotion.

She scattered the bright seeds of truth."

Mrs. Emily C. Judson, was, perhaps, permitted to enjoy the most pleasant life of the three among the Burmese. She was a Christian character of exceeding loveliness. She saw the venerable missionary, Judson, pass to his eternal rest. She shed the farewell tear when his body was committed to its restless ocean bed. She then returned to America to recuperate her own shattered health, and to comfort the orphaned stepchildren, but went to join her beloved fellow missionaries in the Happy Beyond in 1854.

So closed the career of three of our earliest woman missionaries. All worthy of emulation. The beauty of their self-sacrificing lives, should stimulate our sisterhood of America to do all in our power to help the good work along.

We have our own dear missionary. One from our very midst: Mrs. R. H. Graves, our own beloved Janie Lowrey, so well known, and loved by many

of us, as a personal friend. I knew her as a girlhood friend, and loved her dearly. She was a missionary then, and how tenderly and persuasively she pointed me to the "Lamb that taketh away the sin of the world."

Though going forth under more favorable circumstances than our early missionaries, she has had her persecutions and troubles. How we feared for her safety in the late Boxer insurrection! God in his wisdom, has spared her, and she is visiting home and friends.

Her enthusiasm, in her work is wonderful. It is a work she loves. Not perhaps, because of the special pleasure in the nature of the work, but her knowledge that she is thus bearing the seeds of eternal life, to the perishing millions in China.

We have Home Missions too, where our noble, consecrated women, are laboring "In His Name" to spread the gospel among the unsaved of our native land.

We are all, in a sense, missionaries. Perhaps our mission may not carry us to foreign fields, but we may all stay up the weary hand of our noble missionaries, by sending them our help. We all have a mission. It is our privilege to find a way to fulfill that mission.

Our noble women are doing a glorious work in the Aid Societies of our own homechurches. A sweet incense of Good Works most surely rises throneward from their many deeds of kindness.

God bless our godly missionaries, Home and Foreign, and our Aid Societies at home. May He send laborers to the "Fields white unto harvest."

Bright's Disease

Caused the death of Doctor Bright. Bright's Disease is simply slow congestion of the kidneys. In the last stage the congestion becomes acute and the victim lives a few hours or a few days, but in past saving. This insidious kidney trouble is caused by sluggish, torpid, congested liver and slow, constipated bowels, whereby the kidneys are involved and ruined.

Drake's Palmetto Wine is a foe to congestion of Liver, Kidneys and Tissues. It promptly relieves the congestion and carries it out of the Liver, Kidneys, tissues and blood. Drake's Palmetto Wine restores the mucous membranes to healthy condition, rejeves the membranes throughout the body from inflammation and Catarrh and leucos. Catarrh, Constipation, Liver and Kidney disease to stay cured.

It acts promptly on the bowels, liver and kidneys, and does not gripe or cause any unpleasantness. 50 cents per bottle at all drug stores.

Mozley's Lemon Elixir.

Made of lemons.

For Success Attend Harris' Business College,

Jackson, Miss.

Established 1895.
Incorporated 1900.
Capital Stock \$30,000.

They will take your note for tuition, payable when you secure a position. They guarantee positions under reasonable conditions.

5,000 Young People \$2.00 will buy a pair

ought to receive copies of "BOOTH LOWREY'S GREAT BOOK" as birthday gifts between now and Christmas.

10,000 Others

ought to receive them as Christmas gifts.

Send 50 cents for the book or drop us a postal for a circular and

MISSISSIPPI BAPTIST PUB. CO., JACKSON, MISS.



JESSE R. JONES, M. D.,
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206 E. Capitol St. Long Distance Telephone No. 346.

CORRESPONDENTS ANSWERED.

Dr. Jones, now in his forty-eighth year of professional life, has made a record for success in curing diseases that probably has never been surpassed. Born and raised in this locality and having practiced in the most sickly places, his professional standing is, to all except new comers, so well known that it would seem unnecessary to refer to it. But some misconceptions as noticed by letters received, etc., justify a written statement:

His practice includes all AILMENTS as well as ALL diseases of BOTH SEXES and ALL AGES. The per centum of cures in every ailment has indeed seemed miraculous. There are reasons for this wonderful record:

1st. He is not Hypnotized by a party spirit—His familiarity with the medicines of the different schools, as well as of the different modes of cure without drugs, makes him a good tool in the hands of the Master Builder. 2nd. Nothing is too good for his patients. 3rd. He furnishes the medicines and other requisites. 4th. He demands and expects of his patients that his advice must be taken. 5th. He delights to know he is in God's hands and constantly prays for His help. 6th. He makes no pretensions as a divine healer but insists that his prescriptions must be followed to insure success. 7th. Eradicating the idea that his patients have anything to do with the curing he insists that his patients be prompt, true to themselves and not fault-finding or doubting but hopeful and confident.

If you put yourself under Dr. Jones, burn all bridges behind you. With him your money don't take the place of a cure. He feels that the cure must be effected and the patient should be determined by the help of God to be cured with DR. JONES as the means. Such determinations bring the good results. To such can accept his services under such feelings he would say, don't wait to try this, that or the other remedy. Come in at once. Health resorts, mineral waters and surgical operations or any system of healing as a specialty do not yield as good results as his services. In connection with them, or after them they may be all right. These statements are sustained by a most wonderful record.

Without confidence on the part of the patient such as the following may be expected: One paid his fee in advance, took treatments well and medicines tolerably well for ten or fifteen days. The progress towards a cure was deemed remarkable—exciting the congratulations of friends. He became indifferent, treatments neglected, prescriptions laid aside—one even forgotten. A large dose of emulsion of his own prescribing, a great deal worse, is too sore and aches too much to be disturbed, goes off to mineral springs to build up.

Treatments require but a few minutes, are the most powerful means known to build one up, and while it is advisable in some instances for the excessively nervous to take chloroform or ether for the first one, it is not necessary. This can take if this is wish in the Sanatorium and return home at once. The patient is not confined to bed and loses no time from business. The cure in the above instance was put before the horse. But mistakes are not always irremediable, and if the mineral water and change of surroundings do as we hope and he returns with the right determination all may be well.

Per contra to the above there are constantly those getting through with regular attentions and are happy with the results. For these to go to health or pleasure resorts, though not essential, the greatest benefits will be derived and their pleasures untrammelled.

The fees are as low as can be made consistent with the kind of services rendered, and being paid in advance are never again in the way. The fee is required in advance as much for the benefit of the patient as for Dr. Jones.

But it is a cause for wonder that so many are willing to trust Dr. Jones at all, when one reflects that there is scarcely an individual who has not a father, son, brother, or other near relative that has been through the best of training and graduated with high honors as a physician and who is full of partisan zeal, may be—and family ties are most binding.

Dr. Jones displays such zeal and anxiety for the welfare of his patients, and withdraws such a happy disposition in their presence that confidence is at once inspired and doubt vanishes. This places them at once on the road to recovery. If the patient is going to let any one prevent or destroy this confidence his absence is worth

more to Dr. Jones than his presence and money. He prays that the Lord will cause none to engage his services who will not be benefited thereby.

Though in his seventy first year of age, yet with the vim and dash, and confidence in his own ability that has been characteristic of him since childhood, he gets a plenty to do and is well paid for it in money by his patrons and, while doing it, in love and thankfulness to God that his usefulness is maintained even past his three score and ten.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876—1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and emphatically saying to the afflicted you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment, from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing intermission and relapses cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1856.

Graduate Eclectic Medical Institute, Cincinnati, O., 1875.

Graduate National School of Osteopathy 1890.

Graduate Chicago School of Psychology 1899.

Ex-President Board of Health and Howard Association, Crystal Springs.

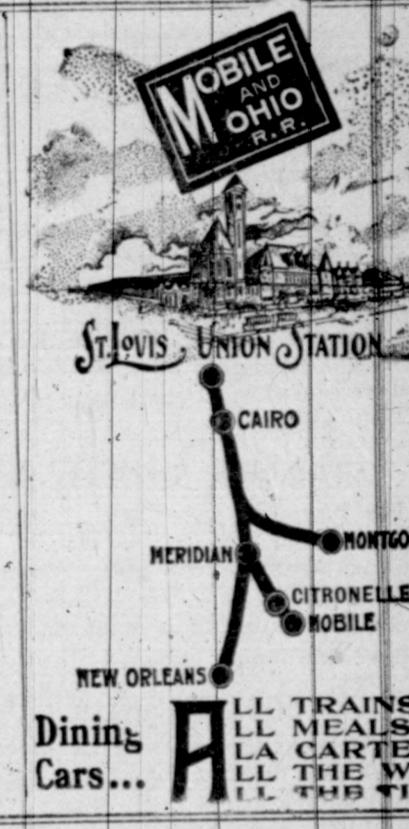
Member Southern Homeopathic Medical Association.

Member American Association of Official Surgeons.

Member Alumni Association of Eclectic Medical Institute.

Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

TERMS.—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and are continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.



JOHNSON-TAYLOR COMPANY'S BIG DEPARTMENT STORE.

IT IS WELL KNOWN FACT—A FACT THAT HAS BEEN DEMONSTRATED ON MORE OCCASIONS THAN ONE—THAT WE ARE HEADQUARTERS FOR EVERYTHING PERTAINING TO FINE DRY GOODS—JUST NOW WHEN OUR LINES ARE COMPLETE WE INVITE YOU TO EXAMINE THEM.

Finest Dress Goods are assembled in the Big store. That is where they should be for your interest and ours. No other stock we know of is so complete, so massive, so perfect, and prices down to the lowest notch.

The Prettiest Cloths include: Zibeline Angora, Zibeline Bourette, Zibeline Paune, Poitelle Boucle, Notre Benton, Boucle Mohair, French Broadcloth, Tufted Vicuna, Angora Plaids. Fine Scotch Bonnack, butts, and many new wears in black and colored fabrics. Prices range from 50c to \$3.00 per yard.

TAILOR-MADE SUITS AND SKIRTS.

We have the most stylish and best assortment of Suits to be found. Prices—Tailor Suits \$10 to \$60; Skirts \$25 to \$3.50.

At the new ideas in Shirt Waists at from 50c to \$1.50.

SHOE DEPARTMENT.

Best wearing Shoes. Best styles made. Can fit any foot in any style.

Agents for Hanan, Edwin Clapp, Sora-sis, Southern Gentleman, Arundell, Zeigler Bros. We are leaders in Shoes for men, women and children. Prices are comfortable.

JOHNSON-TAYLOR CO., 201, 203, 205, 207, STATE ST., JACKSON, MISS.

Personal.

Brown Brothers sell Weber Wagons. The Convention Board did a wise thing in giving more time than is usual to the consideration of the business causing its attention.

Brown Brothers sell all kinds of Harness.

J. S. Hutchinson will leave the Century Church, Vicksburg, on January 1, 1864. His going will leave a very important place vacant.

Brown Brothers sell Columbus Bugies.

We acknowledge no invitation to be present at the dedication of the new church building at Blacksburg, Va. We regret that we cannot go.

Brown Brothers sell Chattanooga Wagons.

The Valley Magazine, of St. Louis, is rapidly making for itself a record which entitles it to a place along side of the leading magazines of the country. The sketches of Hon. Joseph W. Folk's boyhood days in the last issue, are worth the price of the periodical.

Brown Brothers sell Weber Wagons.

J. E. Reed, of Mt. Olive, was appointed by the Board to occupy the place in our Sunday School work, made vacant by the resignation of Landrum P. Leavell, last July. Let all extend to him their helping hands in his important work.

Brown Brothers sell all kinds of Harness.

The Limestone County Association, in its recent session appointed Pastor George W. Riley of Mexia, Texas, to preach the next annual sermon and message to the General State Convention, Dallas, also message to the Southern Baptist Convention, Nashville, Tenn., next day.

Brown Brothers sell Columbus Bugies.

L. P. Leavell, of the Sunday School Board, has been on a tour of Institutes, visiting Laurel, Ellisville, Crystal Springs and Utica. Mrs. Leavell rendered valuable assistance holding conferences with the ladies for discussion of plans and methods of Primary Work.

Brown Brothers sell Chattanooga Wagons.

The annual course of Sunday School Lectures before the Seminary will be delivered by Dr. S. H. Green, of Washington, D. C., on December 14-18. The subjects are: (1) "The Book," (2) "The Man," (3) "The Organization," (4) "The Institution," (5) "The Incentive." The fund which makes these lectures possible is a gift of the Sunday School Board to the Seminary.

In connection with the Seminary lectures on the Sunday School a Pastor's Institute will be held, December 15 to 18. A splendid program has been prepared. The instructors are to be Marion Lawrence, Dr. H. M. Hamil and W. C. Pearce, each of whom is known far and wide as specialists in Sunday School work. Entertainment will be provided for visiting pastors; if names are sent before December 10 to E. H. Fox, 19 Louisville Trust Bldg., Louisville, Ky. *The Sunday Schools can afford to pay the pastor's way to the meeting.*

At the last meeting of the International Executive Sunday School Committee, an Educational Committee of seven was appointed, including Dr. E. Y. Mullins, of the Seminary, and Dr. H. M. Hamil, of Nashville. This committee has been called to hold its first meeting in Louisville, during the Seminary Sunday School Lectures and the Pastor's Conference, December 14 to 18. Those interested in Sunday School work will

be eager to hear the report of the committee of seven of the choicest religious educators of America.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

Special Land Buyer's Excursions will run to the new lands of Greer county, Oklahoma, and other sections of the great Southwest in November and December, via the Frisco System.

Are you looking for rich and fertile farming lands in the Southwest which you can buy for from one-fourth to one-tenth the cost of lands of the East and North? They produce as much acre for acre. Here is a chance to better your condition and add a liberal amount to your pocket book.

For full particulars and special railroad rates apply at once to R. S. Lemon, Secretary Frisco System Immigration Bureau, St. Louis, Mo.

W. B. THOMASON, M. D.

Physician and Surgeon.

Residence 201 North State Street. Office in Century Building, third floor. Telephone at residence No. 623. Office Hours 9 to 11 a. m., 2 to 4 p. m.

CHURCH & S. S. SUPPLIES

Model Church Roll and Record \$1.50

Mission Treasurer's Record 30

Speiden Church Treas. Record

100 names, \$1.50; 200 names, \$2.00, and on up.

S. S. Secretaries Records 50c, 60c, 75c, \$1.00

S. S. Class Books, per doz. 85c, 90c, 75c, \$1.50

Maps, Black Boards, Reward Cards,

Gift Books, Testaments, Bibles.

BAPTIST BOOK CONCERN, 642 Fourth St., Louisville, Ky.

An Old Field Weed.

Many seeing that old field weed, the mullein stalk, never consider the good it is accomplishing in curing lung troubles. It presents Taylor's Cherokee Remedy of Sweet Gum and Mullein the finest known remedy for coughs, croup, colds and consumption. At Druggists, 25 and fifty cents.

LADIES' UNDERWEAR DEPARTMENT.

Our line is thorough in this department, consisting of Union Suits, Undershirts, Drawers, Gowns, Skirts, Chemise, and all the other requirements of a lady.

NOTION DEPARTMENT.

Everything in Hose, Hose Supporters, Gloves, Buttons, Combs, Ladies' Fancy Collars, Waist Sets, Purses, Handkerchiefs and a wonderful collection of other novelties.

Are agents for the American Lady Corset—the best corset made.

WHOLESALE DEPARTMENT.

Here the merchants in and around Jackson will find a complete Jobbing Department and you will find almost anything you may want, and we guarantee prices to be as low as you can get in the same class of goods in St. Louis, Memphis and New Orleans.

Special attention given to mail orders.

All correspondence answered promptly. You are invited to visit the Big Department Store.

Cancer Increasing.

This disease has quadrupled itself in the last 40 years. This is made manifest by the increased number of patients applying to Dr. Bye, of Kansas City, Mo. His offices are crowded continually by patients from every State in the union. Dr. Bye is the discoverer of a combination of Medicated Oils that readily cure cancer, tumor, catarrh, piles, fistula and all skin and womb diseases. Write for Illustrated Book. Address Dr. W. O. Bye, Drawer 1111, Kansas City, Mo.

FREE TO OUR READERS.

Botanic Blood Balm for the Blood.

If you suffer from ulcers, eczema, scrofula, blood poison, cancer, eating sores, itching skin, pimples, boils, bone pains, swellings, rheumatism, catarrh, or any blood or skin disease, we advise you to take Botanic Blood Balm (B. B. B.). Especially recommended for old, obstinate, deep-seated cases, cures where all else fails, heals every sore, makes the blood pure and rich, gives the skin the rich glow of health. Druggists, \$1 per bottle. Sample sent free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter. Medicine sent at once, prepaid.

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The New Way,

has never appointed and up-to-date equipment to make travel a pleasure to its patrons. It is the short route between Mobile and Hattiesburg, and is a new link which establishes the shortest route to Jackson, Vicksburg, Shreveport and the West and Northwest, as well as establishing a most desirable route to Memphis, Chicago, and all points North in connection with the Illinois Central from Jackson. For further information call on or address any ticket agent, or

L. B. SULLIVAN,
General Passenger Agent, Mobile.
Coupon Tickets on sale to all points.